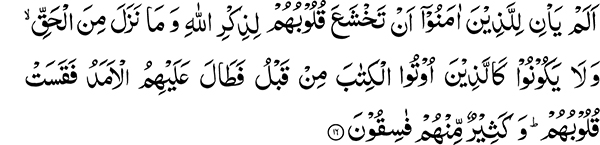
**October 20, 1916**

**Believers become Stone hearted Lawbreakers with the Passage of Time**

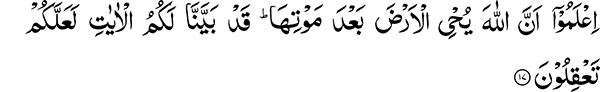
I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah.

After this, I seek the protection of Allah from the accursed devil.

In the name of Allah, the Beneficent, the Merciful.



Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah and the Truth that is revealed, and (that) they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened. And most of them are transgressors. (57:16)



Know that Allah gives life to the earth after its death. Indeed, We have made the signs clear for you that you may understand. (57:17)

**The Real Subject of this Verse**

Some of the teachings of the Holy Quran are specifically directed to the time that has already gone by. For example the words:

Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah and the Truth that is revealed, and (that) they should not be like those who were given the Book before.

The subsequent statement;

But time was prolonged for them, so their hearts hardened. And most of them are transgressors.

Indicates that those believers are particularly addressed who have had the Holy Quran with them for a long time. Study of religious history shows that with passage of time the hearts of those who follow a prophet become less receptive to his message. Their hearts are hardened and they no longer fear God. Such people are especially in need to turn towards the remembrance of Allah.

**Current Conditions**

Muslims today have deviated far from the teachings of the Holy Quran and the example of the Holy Prophet. They care less for the commandments of the Holy Quran or the way of the Holy Prophet. Most of them are shackled in their self made chains of regulations and customs. Although they profess belief in the Holy Quran they act contrary to its teachings even at a risk of losing their wealth and honor. These self-imposed cultural traditions and trappings are a great source of suffering. In spite of abiding by all these customs, there is no public acknowledgement or approval for their actions. In fact they are subject to further criticism. Strangely enough in spite of all these disadvantages they still prefer to follow them. Their example is like the prisoner who was released after spending many years in prison. He quickly looked around and anxiously remarked: this place is not worth my stay, please return me to the place where I have spent a lifetime! This anecdote exactly reflects our condition today. We suffer loss but do not want to part with our customs and traditions and have bound ourselves in these chains. It was precisely the condition of Arabian society before the advent of Islam. They were absolutely reluctant to free themselves of their self created shackles that were holding them back. Condition of the Muslims today is very much the same. They are similarly tied down by the chains of customs and traditions and do not wish to gain freedom from them. They do not care about issues that are harmful for their religion. However, if anything goes against their desires, they immediately get riled up and are willing to exert their full effort to oppose such interventions.

**Promised Messiah’s Denial of Prophet-hood and the Persistence of the Clerics in their Allegations**

When Hazrat Mirza Ghulam Ahmad put forth the claim of being the Promised Messiah he clearly stated:

“I believe the prophet-hood that is complete comprehensive and inclusive of all the excellences of revelation has come to an end the day it was revealed:

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of prophets.” (*Tauzih Maram* p.10)

“My claim is not of prophet-hood but *Muhaddathiyyat* which has been advanced by the command of Allah.” (*Izalah Auham* p.421)

He further stated:

From the beginning it has been my intention, which Allah the Exalted, the Majestic, knows full well, not to use the word *nabi* to mean real prophet-hood but to mean only *Muhaddathiyyat*, that the Holy Prophet has interpreted to mean one to whom Allah speaks; so I have no hesitation, for the sake of setting the minds of my Muslim brethren at rest, to put this word in another way. And that way is that the word *Muhaddath* should be substituted for the word *nabi* in every place and to consider it (the word *nabi*) to be cut out. (Statement 3rd Feb., 1892)

This statement was written in a large gathering and witnessed by eight witnesses. Despite these persistent denials, the scholars (*ulema*) of the time branded him as *Kafir* (disbeliever) and travelled far and wide to get the people’s stamp of approval for their edicts (*fatwas)*. The party that now calls Hazrat Mirza Sahib a prophet also agrees that he denied the claims of the scholars. They, however, say that he claimed prophet-hood later on.

**Present Condition and a clear Distinction between Truth and Falsehood**

The claim to prophet-hood that was previously clearly denied by him is now being attributed to him with much emphasis and no one pays the least attention. This is the difference between Truth and falsehood. Truth unlike falsehood is always opposed vehemently. At that time edicts of heresy were issued against him in spite of his denials but now with all these developments no one will bother to stand up from amongst the scholars.

**Prophecy of the Holy Quran: “His name being Ahmad,” and the condition of the Clerics**

Similarly when Hazrat Mirza Ghulam Ahmad interpreted the Quranic verse:

And giving good news of a Messenger who will come after me, his name being Ahmad.

He said it really and truly refers to the Holy Prophet Muhammad. I am only included in it by way of reflection. There is no doubt in it that this inclusion in the name Ahmad was by reason of being a servant or slave of the Holy Prophet. This statement at the time was vehemently opposed by the maulavi’s (religious scholars). Now that a person openly says[[1]](#footnote-1) this prophecy is for Mirza Ghulam Ahmad and not for the Holy Prophet Muhammad, you see no maulavi raises his voice against him. One reason for this silence is that falsehood receives little opposition. It has nothing to stand on and its foundations are weak from the start. If it were opposed strongly, it would not have a place to stay. The attitude of the religious scholars is however lamentable. They bitterly opposed Hazrat Mirza Ghulam Ahmad at the time but now no one says a word. This clearly demonstrates that their display of emotion for the honor of religion at the time was false and motivated by their own base desires. That is why they came up with the religious edict. What happened to their sense of religious honor, why does it not come into action as a result of these statements?

**Another Example**

Similarly the Christian and Arya’s were critical of Islam and tried their best to turn Muslims away from Islam. Nobody at the time thought it was their duty to respond to such criticism. When Khawaja Kamal ud din started propagating Islam in England and initiated the publication of a magazine for this purpose; a committee of religious scholars was proposed over here to hold weekly conventions and point out the mistakes in his magazine. If they had the least respect and honor for Islam in their hearts they should have helped rather than oppose Khawaja Sahib in his good works. On the contrary they choose to oppose his righteous effort. They do not pay any attention to answering the propaganda against Islam. All their efforts are directed against those who are serving the cause of Islam. This attitude is because:

Time was prolonged for them, so their hearts hardened.

Very little empathy for the cause of religion remains in the hearts of Muslims and I include all their groups in this apathetic attitude.

**Differences between Mian Mahmud Ahmad Sahib and his Followers**

Many of the followers of Mian Mahmud Ahmad Sahib believe that he is in the wrong but do not have the courage to oppose him. They come up with the excuse that he is responsible for his own beliefs, why should we be concerned about them. We are answerable for our own deeds. This is true but such a great difference between their beliefs and those of their spiritual mentor? How can this be justified given its influence upon their faith? Moreover this general mode of silence encourages the propagation of such ideas and they have some degree of responsibility in this matter. If we do not care about the beliefs of a person then what is the meaning of calling him your spiritual mentor (*pir*)? We cannot take pledge at the hands of a person whose beliefs are incorrect merely for maintaining our connection with a certain place. Some say they cannot tell the difference as both parties believe in prophet-hood by way of reflection (*zilli, buroozi*). These are irrelevant discussions. The important thing to remember is that they believe in such a prophet-hood that by its denial all the Muslims of the world become disbelievers. This is incorrect as far as we are concerned. We do not believe in issuing edicts frequently. It is however essential that if we see the very roots of religion being threatened, without which nothing of Islam remains behind; it becomes absolutely necessary to oppose such behavior. Our religion is based upon the Holy Quran and the Hadith. We cannot believe in what is not corroborated by the Holy Quran or Hadith. People say what difference does it make if we say real prophet-hood or prophet-hood by reflection?

**Contrivance in Religion is Unlawful**

If we believe religion is something that comes from an Authority, then we can only accept what is given to us. It would be a different matter if it was in our jurisdiction to create whatever religion we want and like cash in our pockets, spend it as we like or let it go to waste.

**Matters of Disagreement**

Now we should look into certain matters that we differ in.

**His name being Ahmad**

Our opposing party says that the Quranic prophecy: “His name being Ahmad,” refers to Hazrat Mirza Ghulam Ahmad and not to the Holy Prophet Muhammad. They also add on that the name of the Holy Prophet was not Ahmad but he was a complete manifestation of the attribute of Ahmad. It is strange that this prophecy was made by Jesus six hundred years earlier, its complete manifestation the Holy Prophet Muhammad comes six hundred years later but the prophecy is still not fulfilled. It is still waiting for the incomplete manifestation to come and fulfill it. This is an obvious contradiction. When the complete manifestation has already come why is the prophecy not fulfilled? Is it in need of the incomplete manifestation? They further argue that the name of the Holy Prophet was not Ahmad. Name, they say is what is given by the parents. If we even accept this idea, the argument is still baseless. Mirza Sahib’s name given to him by his parents was not Ahmad but Ghulam Ahmad. You could say that the first part is the family name nevertheless the question still is that Ahmad was not the name given to him by his parents. Their argument therefore does not hold. Another convolution is then added on. It is said the prophecy has been fulfilled as far as the attribute but not as far as the name. All these are ways to mislead. One can either say regarding a prophecy that it was fulfilled or not fulfilled. In this case even God (we seek His refuge in saying so) did not know how to tell for whom the prophecy was fulfilled. If it has been fulfilled then it does not matter if one person or hundreds of person enter into it by way of reflection. If it has not been fulfilled whether in name or by way of attributes, it should be plainly stated that it has not been fulfilled in the person of the Holy Prophet and that Hazrat Mirza Sahib is its true and real manifestation.

**Islam and Disbelief**

Similarly the matter of Islam and disbelief is made very complicated. The followers of Mian Mahmud Ahmad differ in this matter amongst themselves. A great portion does not believe that as soon as Hazrat Mirza Ghulam Ahmad made his claims, all the Muslims who did not accept him became disbelievers. Within the family the belief is, however, held that the day Hazrat Mirza Ghulam Ahmad made his claims, all Muslims who rejected him became disbelievers.

**Two Contradictory matters**

There was a time when announcements were made that a person can take the pledge even if he differs in the matter of Islam and disbelief. It is said regarding me (Muhammad Ali) that I consider (Mahmud Ahmad) a disbeliever. This is because I regard those people to be Muslims whom Mian Mahmud Ahmad regards as disbelievers. This logic holds as far as Muhammad Ali and Mahmud Ahmad are concerned. If however one of the followers of Mian Mahmud Ahmad for example (Hamid Shah) considers those people Muslims whom Mian Mahmud Ahmad considers disbelievers, the same logic does not apply. Why does Hamid Shah not consider Mahmud Ahmad a disbeliever and vice versa by virtue of this logic. The right course would have been to first arrive at a consensus with his followers, to grant them freedom from their pledge and then issue such a statement. The truth is that there is no principle. If an individual follows a principle, even though he may be wrong, it is possible to talk to him and help him understand. In this case there is no principle. In spite of observing all of this, there are very few amongst the followers who have the courage to dissent. It is stated in the Hadith that if you see wrong being done then stop the hands committing the wrong. If you are unable to use your hands, use your tongue and if you are incapable of even doing that, then consider it to be reprehensible within your heart. Our condition today is such that two basic principles of our faith are being altered and we care less. Mian Mahmud Ahmad thinks that a great portion of the followers of the Ahmadiyya movement are in agreement with him. It seems that they agree with his beliefs although in their hearts they may be totally against them. Future generations will look at their outward condition and will assume on that basis that these were the correct principles. The whole burden of this will fall upon the shoulders of those who knowing that his beliefs are incorrect, have chosen to take pledge at his hands.

We have a government that allows us to even preach against its religion. However we have chosen a spiritual mentor against whom we cannot even say a word. Is this not hypocritical to say with our tongue what is contrary to what we believe in our hearts. We thank God that we can openly say about the government what we have in our hearts. Their condition is however lamentable that they have chosen a leader, with their own hands, before whom they cannot speak their minds. I ask of those who are still committed to this wrong why have their hearts hardened to such a degree? The Holy Quran states:

Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah and the Truth that is revealed?

To take such a position merely for worldly gain is it not indicative of hardening of the hearts? So give up this stance and refresh your faith again with the remembrance of Allah.

**Good news in a state of Despair**

The Holy Quran also gives us the good news:

Know that Allah gives life to the earth after its death.

When there is lack of rainfall, the earth appears to be dead. The hearts of men are also likened to the dead earth. Allah the Most High tells us that a time will come when He will give life to the dead earth. It is my belief that He who gave it life under such adverse circumstances will bring it to life again. How hard is it to seek life through Him once again?

**Essential Condition for Life**

The first condition for life was to accept Islam and become Muslims. Allah tells us in the Holy Quran that the purpose of establishing Muslims on earth is to keep up prayers and propagate righteousness in the world. If this is the purpose of the existence of a nation then it is essential for them to put it into practice. If Muslims want to gain spiritual life they have to first become capable of receiving it. Follow the guidance of the Holy Quran and make it your spiritual guide. Submit to its commands. If this is not the case, it is useless to call ourselves Muslims.

1. Mirza Mahmud Ahmad [↑](#footnote-ref-1)